



every mass throughout Christendom, and of course thousands of times in the course of some single days.

In the communion, which is the last act of the grand drama of the mass, each communicant receives (as he is made to believe) the very "body, soul and divinity" of Jesus Christ. Hence the cup is withheld from him, on the pretense that (the wafer containing the whole body) in receiving that, he receives also the blood. Hence also he is directed to receive the wafer with "head erect, mouth opened moderately wide, and tongue a little advanced, so as to rest upon the under lip, and having received it, to swallow it down as soon as possible without spitting," with a dozen other rules equally silly, lest some of the body, soul and divinity of Jesus Christ, should be lost in the mouth, or dropped upon the floor. And hence great care must be taken that no animal be allowed to swallow or otherwise to pollute the sacred host.

A lady's lap-dog having caught the wafer fall by her mistress, as she was receiving it in a Dominican convent, threw the ladie and the whole spiritual fraternity into great consternation. A solemn council was forthwith convoked, and after careful serious deliberation, it was resolved, 1. That the dog should be henceforth called the sacrament's dog. 2. If the dog should happen to die, the lady should give it burial in consecrated ground. 3. The lady must take care not to let the dog play with other dogs. 4. She must give a silex dog, which should be placed on the tabernacle, where the host was kept. 5. She must pay 20 pistoles to the convent. And what was worse than all, and more to be lamented by the lady, who loved her lap-dog dearly, she lost the dog into the bargain, for at length it was taken for safe keeping into the care of the holy inquisition.

The unnumbered ceremonies of the mass constitute an imposing drama, which becomes the religion of the deluded papist, and dazes the eye of the unlettered Protestant. Coupled with the names of such men as Carroll and Lafayette, they are clothed with powerful attractions, and the priests can then afford to perform them for nothing, for the sake of the influence they thus acquire over their own as well as other people.

T. S. W.

\*See History of Popery.

From the Cincinnati Journal.

#### OBITUARY.

The following sketch of the life, character, and last days of Mrs. Dr. Beecher, is prepared for the gratification of her numerous friends and acquaintance, in different parts of the country.

Mrs. Beecher was the daughter of Dr. Aaron Porter, of Portland, Maine. She was connected by relationship, with a large number of the first families of the state, and few other young ladies have moved in so many circles, amid so large a number of personal friends and relatives.

Though through her youth, she was one of the leading stars of beauty and fashion, her native good sense led her to devote more time to reading and study, than was common among females at that period, and she was admired not only for personal attractions, but for the graces of sprightly and elegant conversation.

Her religious character was formed under the pastoral ministrations of the Rev. Dr. Payson, whom she early very much loved, and as was natural, this produced a degree of assimilation in the character of her piety. She possessed much of those deep, devout, contemplative views and feelings, by which he was so eminently characterized. At the age of twenty-seven, by her marriage with Dr. Beecher, she assumed the most difficult and most responsible station of domestic life; one which is usually the object of suspicion and prejudiced observation; one which demands the greatest discretion, the purest benevolence, and the most self-denying patience and care. Amid all the responsibilities and temptations to which she thus subjected herself, she so constantly impressed the minds of all who approached her, with a sense of her unwavering rectitude of intention, her zeal, piety, her kindness of feeling, and her sincere efforts to discharge all her duties faithfully, as to secure and preserve the confidence, respect, and affection of all whose interest were committed to her care.

Her dignity of character, her uniform discretion, her upright conscientiousness, taunted the keenest envy of others, and the tarter, and sharper at last her efforts were closed, the children of her adoption, as well as those to whom she gave birth, lamented her as the pious mother and the faithful friend. The particular in which she peculiarly excelled, was in making religion appear as a matter of everyday interest to children. The writer of this can remember the sort of wonder that was excited at witnessing the interest with which she seemed to read the Bible day after day, and after reading it so many, many times, still perceiving the same undiminished interest and delight. With little children, she had the faculty of conversing on religious subjects in such an easy and familiar way as led them to talk freely with her, and constantly impressed their minds with the conviction that their mother was more interested in that subject than any other, and that her chief desire for them was, that they might be prepared for heaven. It was to such faithful instructions and prayers, that some of her adopted ones became also her "children in the Lord," and will be welcomed by her in heaven, as "her joy and her crown."

Perhaps there were no traits more conspicuous to her acquaintance, than her easy self-possession, her lady-like manners, and her uniform good taste. In the style of her dress, in the arrangements of her house, in her correct and easy conversation, in her station as a clergyman's wife, taking the lead in charitable and devotional associations, few persons have more frequently received the appellation of "a real lady."

The last years of her life were rendered seasons of trial, by constant ill health, accompanied by consequent depression of spirit. When called of Providence, by a removal to the west, to forsake all her friends and near relatives, though she felt it to be a great trial and privation, yet she felt it to be a trial she gave her consent without a murmur or complaint.

When she first visited the place of her future residence on Walnut Hills, its retired and beautiful graveyard was an object of peculiar interest and pleasure. She often spoke of her lovely friend, Mrs. Webster, it seemed a spot still more sacred and pleasant. As disease increased upon her, despondency and sadness seemed to become more and more the habit of her mind, until at last her comfort in religion, and her hope of heaven seemed shrouded in gloom.

And though her life had been one of such conscientious effort, such real usefulness, and such sincere devotion, yet when approaching the presence of a perfect and holy Being, the retrospective of the deficiencies of the past, brought such anxiety and dismay, that her spirit died within her. It was not until after the most contrite acknowledgments of her sins, that she deemed her failings in duty to others, the most humiliating sense of her own deficiency, the turning of her mind from efforts to find salvation in herself, to the merits and atoning sacrifice of the Saviour of sinners, that her spirit found peace. And then when disease had nearly done its work, and the struggles of nature began to cease, the light of heaven gleamed upon her disconsolate spirit, like the placid moon rising upon the trembling waters. And when occasional shadows passed along, it was reading or repeating the promises to those who trust in Jesus Christ, that soothed her trembling nerves, and brought repose to her agitated mind.

During the last fortnight of unclouded reason,

her mind was tranquil and serene, and rested with confiding hope on Him, to whom in youth, she had committed her dearest interests, and who has promised never to forsake those who put their trust in Him.

She had full opportunities for expressing all she wished to say in view of her departure, to each one of her family, and her last faltering accents to all, were those of gratitude, confidence and affection. She bequeathed her children to those whom she felt would most probably become their guardians, with expressions of the fullest confidence and comfort, and her mind was not beset with till all her work was done. When disease began to affect her reason, her wanderings showed the habits and interests of a pure mind. When spasms of distress came on, she fancied herself in conflict with the Devil, while she poured forth dire supplications to her Saviour, to sustain and protect her from suffering, and then seemed to be delivered from suffering, when she was received by her own strength was failing. When her own strength was failing, she wished to see her distressed and agitated countenance become tranquil and composed in death.

Her body now reposes in the spot she loved so much, awaiting the resurrection morn, when it is hoped that she and all she loved on earth, will be reunited, to suffer and to sorrow no more.

C.

#### BOSTON RECORDE R.

Friday, August 14, 1835.

##### LIVING CHURCHES.

We request the attention of preachers, to the beginning of the letter of Prof. Halsey, on our first page. The American S. S. Union, in their last Report, expressed the same thought in a different form:—*that a complete Christian character may be formed on the basis of those truths which all true Christians believe.* But we must explain.

Calvinists hold the doctrine of the "perseverance of the saints." The Methodists deny it; but every pious Methodist prays that God would preserve him from sin. The view of God which encourages this prayer, every intelligent Calvinist knows, is only another form of his doctrine of the "perseverance of the saints." They both, therefore, hold the same essential truth; though they *dispute* in different words. Now, it must be, that this doctrine can be so expressed, or exhibited, that both will recognize it as true,—as a part of their own Christianity. Indeed, it is so exhibited, when the pious Methodist prays for preserving grace, and the pious Calvinist sees his own doctrine in that prayer. And it must be capable of an exhibition, in which all real Christians will recognize it as true,—as verified by their own Christian experience—that experience which they have compared with the Bible and found to be Christian. The doctrine, thus exhibited, is exhibited in its purity; divested of those forms of expression in which it has been clothed by the peculiarities of individual minds. It is not something a little different from what any Christian has yet held. It is just that they all have held, better expressed,—that each of them can say with truth, "that is just what I meant." The doctrines which are not capable of such an expression—which some real Christians believe and others do not—are not essential to Christianity; and we could prove, were this the place, not do contribute to the perfection of the Christian character.

In times of revival, it is notorious, Christians of different denominations feel a strong tendency to unite. The close observer has doubtless noticed, they are drawn together, not only by a common object, but by their common love for the truths they most before men's minds. Whoever preaches these essential doctrines of Christianity are the theme; and these are exhibited, not in the form given them in theological disputes, but in that form in which Christians generally know them to be true—as they lay in Christian experience—as all hope that the anxious sinners around will soon embrace them.

We ask, how is the preaching of these truths, in this form, related to the revival? As its consequence, or as its cause? Doubtless the revival brings and keeps the preacher closer to these truths; but, without them, it never would have commenced; and when they are abandoned for other topics, it will end. They are the life of the revival.

Suppose that all the ministers in Massachusetts should begin next Sabbath, to preach in this respect, as they would in time of revival,—confining themselves to those doctrines, and those forms of exhibiting them, which would be appropriate then. What would be the consequence? They must not preach heresy.

They must preach with their whole heart, as in time of revival, or they will condemn themselves as guilty of hypocrisy. Suppose they continue to do this, henceforth as long as they live. Should we not have living churches? Suppose that, after a time, some should begin to feed their flocks with other food. Would not their flocks grow faint, and languish, and their life verge towards extinction?

There are some on whom, in time of revival, the principle we have spoken of acts but very imperfectly. They preach the truth; but it is the truth mixed, or discolored, or distorted, by their own peculiarities, or those of their party.

The truth takes effect, notwithstanding this fault. But either they make fewer converts, or their converts are worse Christians, than if it had not been committed. They take the revival as a testimony from God in favor of their peculiarities; but they grossly mistake the matter.

It only proves that their peculiarities are not so bad, as to render a revival quite impossible; but had enough entirely to nullify the blessing of God on the truth which they preach along with them. If they would preach only what the American Tract Society might publish without violating its constitution, they would do still more good.

If any think that such rules would confine them within too narrow bounds, and that they should soon be obliged to stop preaching, for want of ideas not worn out by repetition,—we advise them to lose no time in examining their own spiritual condition. They need, and it is their duty, to be better acquainted with the vital truths of the gospel, than is consistent with such a fear. Let them examine themselves by these truths, and study them, and pray over

them, and practice them, as they ought, and they will not find them a shallow vessel, soon exhausted, but a well of water, springing up into everlasting life."

##### THE BERKSHIRE CONTROVERSY.

We have received another communication from Rev. Mr. Field, in answer to Rev. Mr. Gaylord's second article. For various reasons, we shall take the responsibility of abridging it. Our reasons are such as we believe Mr. Field would approve, and involve no want of respect for him. The main facts are,

1. With respect to the intercourse between Mr. F. and Mr. G., by which Mr. F. could and did obtain information concerning affairs at West Stockbridge. He mentions five interviews and two letters, between the West Centre meeting and the publication of the Essay. One letter had no relation to this subject. Some of the interviews were in the street, and were probably forgotten by Mr. G.

2. A letter is given from Mr. Henry Bassett, dated Feb. 9, 1835, stating that the number that had [at what time, is not stated] joined the Methodist church in full communion since the protracted meeting at West Centre, was about 16, about half of whom date their conversion at a previous period. Mr. B. is Class Leader. The remainder of the 37, mentioned by Mr. G. had not joined in full communion.

3. The proclamation of 200 converts at West Centre meeting. By "converts made," Mr. F. did not mean, as Mr. G. understands him, "converts manufactured," but simply, that there were so many conversions. This is evident from language used in the connection. In this sense, Mr. Lewis' testimony remains as it was. That testimony was given in conversation on the subject, which led Mr. L. to the remark, but without a direct question from F., to draw it out. The "unfairness," of which Mr. L. thinks Mr. F. guilty, consists in his not reporting what Mr. L. had said in favor of Mr. Foote.—Rev. Nathan Shaw, Mr. Gaylord's predecessor, was present at the meeting, and distinctly recollects that, during the service, Mr. Foote said, "Two hundred have hopefully submitted to God during the meeting; how many of these will prove converts, God only knows;" or words to that effect. Immediately after the meeting it was a subject of conversation in that town and vicinity, that 200 converts were the estimated result of that meeting.

4. That Mr. Field did not attend any of the seven meetings, but speaks from the testimony of others.—Before Mr. Foote came where it was convenient to attend, Mr. F. had received such accounts of him, from sources entitled to credit, both in the county and out, that he did not think it his duty to give him countenance. He did not attend, for the same reason which withheld Dr. Hyde and others from attending. Mr. Murrell, now in the Tennessee penitentiary, had, it seems, some 450 accomplices in the counterfeit money business, and other villainy, scattered through the Southern states. Some of these appear to have been engaged in exciting insurrection in Mississippi, intending probably to plunder during the confusion, and then leave the Negroes to suffer for it. How far the whole gang were implicated, is very doubtful. The following will show the nature of some of these proceedings:

The Clinton, Mississippi, Gazette states, that a mulatto named Vincent, on suspicion of being concerned in a proposed insurrection, was condemned to death, and was executed.

The Herald has repeatedly said, that the North is as much bound to bear the expense of abolishing slavery, as the South; and we have replied, the North is ready to bear her equal proportion.—The other day, a gentleman who regards with entire disapprobation the agitations of the Anti-Slavery Society, accosted us—*"I will tell you how this matter can be settled, Let all the slaves be paid for, at a fair price, by the nation. Let all parts bear the burden equally. Let this proposal be made, and then see who is willing to do something,"* and who is not. I know it will cost an immense sum, hundreds of millions; but what is that, compared with the evils that exist, and the greater evils that certainly will come upon us, if nothing is done?" We asked, "will the south agree to it?" "Yes," he replied, "I have just been conversing with Mr. —, from —, a very extensive slaveholder. He says that the whole South will agree to such a proposal. He says that if an agent for this object will come to the South, he will receive him as a friend, and procure for him a hearty reception by every slaveholder in the vicinity. Now, let the American Union call public attention to this plan. Let an agent be sent to the South, to converse with slaveholders. Let the agent of the slaveholders be paid for, at a fair price, by the nation. Let all parts bear the burden equally. Let this proposal be made, and then see who is willing to do something."

Mr. F. next gives a summary of the facts concerning each of the seven meetings, in their order; from which it appears that reports went out, in various ways, estimating the converts at all the meetings, at 16, 18, and 20 hundred; and from the most careful investigations he has been able to make, "it does not appear that one half of the lowest aggregate just given, nor one third, nor one fourth, nor one fifth, nor one sixth, are now in the bosom of the church." The accounts, therefore, were "hasty and extravagant."

One fact connected with them ought to be mentioned. Of six ministers, who invited Mr. Foote to their pulpits, five are separated from their churches. Whether the meetings were the cause of the dismissions, sole, principal, or proximate, will not be affirmed. But it is surprising, had the meetings been such as the friends of them represented them to be at the time, that they should not have healed difficulties, if they previously existed, have raised up supporters, and so have established them more firmly in their situations, and enabled them to prosecute their work with more comfort and success.

##### CONGREGATIONALISM.

We have neither time nor inclination to carry on an alteration with our friends and brethren of the Ohio Observer or Boston Recorder.

The Editor of the Recorder has twice either mistaken or misrepresented us. We said that in our first remarks we had said nothing about the piety of our New England brethren, and now he plays upon the admission of their piety.

He did not, for the same reason which withheld Dr. Hyde and others from attending.

He did not, for the same reason which withheld Dr. Hyde and others from attending.

He did not, for the same reason which withheld Dr. Hyde and others from attending.

He did not, for the same reason which withheld Dr. Hyde and others from attending.

He did not, for the same reason which withheld Dr. Hyde and others from attending.

He did not, for the same reason which withheld Dr. Hyde and others from attending.

He did not, for the same reason which withheld Dr. Hyde and others from attending.

He did not, for the same reason which withheld Dr. Hyde and others from attending.

He did not, for the same reason which withheld Dr. Hyde and others from attending.

He did not, for the same reason which withheld Dr. Hyde and others from attending.

He did not, for the same reason which withheld Dr. Hyde and others from attending.

He did not, for the same reason which withheld Dr. Hyde and others from attending.

He did not, for the same reason which withheld Dr. Hyde and others from attending.

He did not, for the same reason which withheld Dr. Hyde and others from attending.

He did not, for the same reason which withheld Dr. Hyde and others from attending.

He did not, for the same reason which withheld Dr. Hyde and others from attending.

He did not, for the same reason which withheld Dr. Hyde and others from attending.

He did not, for the same reason which withheld Dr. Hyde and others from attending.

He did not, for the same reason which withheld Dr. Hyde and others from attending.

He did not, for the same reason which withheld Dr. Hyde and others from attending.

He did not, for the same reason which withheld Dr. Hyde and others from attending.

He did not, for the same reason which withheld Dr. Hyde and others from attending.

He did not, for the same reason which withheld Dr. Hyde and others from attending.

He did not, for the same reason which withheld Dr. Hyde and others from attending.

He did not, for the same reason which withheld Dr. Hyde and others from attending.

He did not, for the same reason which withheld Dr. Hyde and others from attending.

He did not, for the same reason which withheld Dr. Hyde and others from attending.

He did not, for the same reason which withheld Dr. Hyde and others from attending.

He did not, for the same reason which withheld Dr. Hyde and others from attending.

He did not, for the same reason which withheld Dr. Hyde and others from attending.

acquired, and therefore they were acquitted. On the same day persons had demanded the court and jury should be hanged.

man of the Bulletin errs most egregiously that he and his little, a squad of clowns-thus are the

They are but a very small and

influential part of the public

as they are, civil liberty is

from them, than from all the

land, and in Europe too.

**MORE PUBLIC SENTIMENT.** A year and a half ago, a bank  
and lately, there has been a  
between the President and some  
concerning the management  
of the result is, that some public  
sentiment has become very  
certain persons, and manifestly  
and even in murder. No  
solutions passed at a meeting of  
day of last week, the Philadelphi-

ern from a passenger in the  
afternoon from Baltimore, the  
disgraceful character of our  
Saturday night. Several thousand  
milled before the houses of  
connected with the Bank of Mass-  
since failed, and after  
proceeded to the take out  
which was piled up in the mida-  
of civil authorities being unable  
of the rioters, the Volunteers  
and during the conflict that  
persons were killed, and eighteen  
the Baltimore papers due to this  
doubt furnish authentic partic-  
ulars.

**J. Y. Journal of Commerce** says:

have conversed with a gentleman  
in the midst of the scenes of violence  
arrived in the boat from Phila-  
that the persons killed were not  
and that the number was not  
party or more wounded.

These guards were called out ear-  
ly came upon the ground, were  
mobs. The military fired repeat-  
and a half, but it does not  
effect. Our informant saw  
had extracted a handful of  
individuals.

work of destruction was pursued  
until 5 o'clock, A. M., when  
withdrew, but only to return in  
turn of evening. The persons  
all designated in anonymous  
society, and under its direction.

**N. Y. Obs.**

**MANHATTAN STREET CHURCH.**—A notice of the  
of Rev. Mr. Rogers will be found  
in the Clerical Department. The Odeon,  
it took place, was filed. We were un-  
lucky enough to find a seat, or a com-  
pany standing.

**DOMESTIC.**

Rev. John S. Grant, and A. Thompson, East,  
and several others are expected to follow. It is fur-  
ther reported, that President Gilbert and Professor  
Agnew and Dodd, have given notice of their intention  
to retire the close of the present term, on account  
of the Board having accepted the lottery grant.

The Legislature voted to raise \$20,000 by lottery  
for the benefit of the institution, and the gentlemen  
properly refuse to participate in what is justly  
considered at this day a gambling operation.

**REV. MR. PYT, OF PARIS.** Our correspondent  
writes:—"The friends of Zion have had their hearts  
most afflicated by the death of Mr. Pyt, a pastor of a  
missionary church in Paris of about sixty members.  
He was supported by the English Continental Society.  
He was a Baptist, but his church was open to all  
Christians, and he associated himself with the other  
laborers in the cause here with his whole heart and  
soul. He was distinguished for his learning, wisdom  
and piety—had conducted with great ability a con-  
troversy with a Catholic priest at Versailles. With  
holy submission to the will of God in this event, of  
which they see not the end, the Christians seem dis-  
posed to profit by it, to make new exertions to be  
more faithful in their Master's cause."

**REV. DR. HUMPHREY.**—A letter from our cor-  
respondent at Paris, dated June 27, says: "Dr.  
Humphrey is here, and leaves the first of July for  
Belgium. His health is very much restored—better  
than it has been for four years. In fact, one would have  
no reason to suspect him in the least out of health."

**SANDWICH ISLANDS.**—Rev. J. S. Green writes,  
March 20:—"Things are as usual at our stations. A  
few, at all our stations, are, we trust, becoming wise  
unto salvation."

Amongst them there is one negro from Jamaica and  
another from St Domingo.

Six of the negroes who revolted on Sunday, were  
shot yesterday at 5 o'clock in the afternoon. There  
are still many more to be executed.

**FROM TEXAS.**—We copy the following article  
from a *Brazoria Gazette*, of the 27th June. The political  
condition of the Texanians appears to be ap-  
proaching a crisis. Some is brewing which may  
ignite the political elements violently, but the sun of  
liberty will shine out of the tempest, dispersing  
the clouds that encompass the people.

"Factus new, and than which none can be more  
important, have been enveloped since the meeting of  
the people in Columbia on 23d inst.

"That a law has been passed by the general Con-  
gress, in matter of colonists of Texas are dis-  
closed, is matter of no doubt. The ob-  
ject is easily seen by the most indifferent observer.  
We are virtually made aliens by its operation, and  
all the rights of citizens heretofore enjoyed by us  
are, at one single blow prostrated. Under this  
pretext their soldiery will assume the right of expel-  
ing the inhabitants, and all the benefits resulting  
from years of toil and hardships, are in a moment  
too well realized.

"That a law has been passed by the general Con-  
gress, in matter of colonists of Texas are dis-  
closed, is matter of no doubt. The ob-  
ject is easily seen by the most indifferent observer.  
We are virtually made aliens by its operation, and  
all the rights of citizens heretofore enjoyed by us  
are, at one single blow prostrated. Under this  
pretext their soldiery will assume the right of expel-  
ing the inhabitants, and all the benefits resulting  
from years of toil and hardships, are in a moment  
too well realized.

From information received last night which is en-  
titled the *Truth*, we understand that the troops  
under the command of General Cos, are now em-  
ployed in the actual intention of making a de-  
scent upon Texas. The number will be about three  
thousand, with Santa Anna probably at their head.  
They have been for some time making preparations  
for this movement, and a large amount of public  
stores are now deposited at La Bahia.

"Much more in our humble opinion, has been said  
in the newspapers about a contemplated insurrection  
amongst the negroes in Mississippi, than was necessary.  
It has been represented as embracing a great portion  
of our slave population. A stranger would suppose  
from a perusal of the published accounts, that the  
whole white population of the State had narrowly  
escaped destruction, through the savage and  
infiltrated blacks. We live in an age when the  
truth is to be discovered, and are convinced from all we can learn, that not one negro in  
every five hundred ever dreamed of, or was in the  
slightest degree connected with it. It was confined  
principally to a single neighborhood, and set on foot  
and originated by a few degraded and lawless white  
men.

"The negroes generally have nothing to do with  
the slaves. They speak loudly to themselves. Their language cannot  
be misunderstood. Let the people think and act for  
themselves. Let them ask what is to be done?—the  
answer will be obvious. Organization alone can  
save us; that organization can only be effected by the  
establishment of a provincial government."

**TEXAS.**—The *New Orleans Bulletin* of the 28th  
inst. says:—Capt. Moore, of the Schooner Shenandoah,  
in a short time from Brahma, reports that the Texan-  
ians had seized upon the fort of Anahuac, garrisoned  
by one hundred men, and that the fort was captured  
by the Texanians. The fort was first discovered, and are  
convinced from all we can learn, that not one negro in  
every five hundred ever dreamed of, or was in the  
slightest degree connected with it. It was confined  
principally to a single neighborhood, and set on foot  
and originated by a few degraded and lawless white  
men.

"The negroes generally have nothing to do with  
the slaves. They speak loudly to themselves. Their language cannot  
be misunderstood. Let the people think and act for  
themselves. Let them ask what is to be done?—the  
answer will be obvious. Organization alone can  
save us; that organization can only be effected by the  
establishment of a provincial government."

**INDIAN AFFAIRS.**—The following information, is copied  
from the *Arkansas Advocate* of July 17th:—

"By an officer from Fort Gibson, we learn that no intelligence  
has been received at that post, that the Texanians  
had been repelled from the fort of Anahuac, garrisoned  
by one hundred men, and that the fort was captured  
by the Texanians. The fort was first discovered, and are  
convinced from all we can learn, that not one negro in  
every five hundred ever dreamed of, or was in the  
slightest degree connected with it. It was confined  
principally to a single neighborhood, and set on foot  
and originated by a few degraded and lawless white  
men.

"The negroes generally have nothing to do with  
the slaves. They speak loudly to themselves. Their language cannot  
be misunderstood. Let the people think and act for  
themselves. Let them ask what is to be done?—the  
answer will be obvious. Organization alone can  
save us; that organization can only be effected by the  
establishment of a provincial government."

**THE EXECUTIVE COMMITTEE OF THE AMERICAN TRACT SOCIETY.**—The following information, is copied  
from the *Charleston Courier* of August 5th:—

"A meeting of the Committee of Twenty One, ap-  
pointed by the Citizens of New York, to be held yester-  
day, at 12 o'clock. They made an arrangement with  
the Post Master, that no Seditions Pamphlets, or other  
incendiary publications, shall be issued or forwarded  
from the Post Office in this city—and appointed a  
committee to take proper measures to effect that  
object. The following day, the Committee, with the  
expressly states, that foreigners, taken in arms,  
or in any way aiding the cause of the Queen, shall  
receive neither the benefit of existing laws, nor of the  
Infringement of the same."

**THE CORPORATION REFORM BILL.**—The following information, is copied from the *Charleston Courier* of August 5th:—

"The Corporation Reform bill has been agreed to in  
committee of the House of Commons, including those  
which remained undisposed of, having been  
postponed by consent. Some of the papers express  
the opinion, that the bill will pass the House of Lords  
without material alteration.

**ROBERT PEEL.**—Robert Peel gave notice on the 7th of his intention to  
make an amendment to the Irish Church Bill, for the purpose of striking out that part of it, which  
proposes to divert the church property from ecclesi-  
astical purposes.

**THE CORPORATION REFORM BILL.**—The following information, is copied from the *Charleston Courier* of August 5th:—

"The Corporation Reform bill has been agreed to in  
committee of the House of Commons, including those  
which remained undisposed of, having been  
postponed by consent. Some of the papers express  
the opinion, that the bill will pass the House of Lords  
without material alteration.

**THE CORPORATION REFORM BILL.**—The following information, is copied from the *Charleston Courier* of August 5th:—

"The Corporation Reform bill has been agreed to in  
committee of the House of Commons, including those  
which remained undisposed of, having been  
postponed by consent. Some of the papers express  
the opinion, that the bill will pass the House of Lords  
without material alteration.

**THE CORPORATION REFORM BILL.**—The following information, is copied from the *Charleston Courier* of August 5th:—

"The Corporation Reform bill has been agreed to in  
committee of the House of Commons, including those  
which remained undisposed of, having been  
postponed by consent. Some of the papers express  
the opinion, that the bill will pass the House of Lords  
without material alteration.

**THE CORPORATION REFORM BILL.**—The following information, is copied from the *Charleston Courier* of August 5th:—

"The Corporation Reform bill has been agreed to in  
committee of the House of Commons, including those  
which remained undisposed of, having been  
postponed by consent. Some of the papers express  
the opinion, that the bill will pass the House of Lords  
without material alteration.

**THE CORPORATION REFORM BILL.**—The following information, is copied from the *Charleston Courier* of August 5th:—

"The Corporation Reform bill has been agreed to in  
committee of the House of Commons, including those  
which remained undisposed of, having been  
postponed by consent. Some of the papers express  
the opinion, that the bill will pass the House of Lords  
without material alteration.

**THE CORPORATION REFORM BILL.**—The following information, is copied from the *Charleston Courier* of August 5th:—

"The Corporation Reform bill has been agreed to in  
committee of the House of Commons, including those  
which remained undisposed of, having been  
postponed by consent. Some of the papers express  
the opinion, that the bill will pass the House of Lords  
without material alteration.

**THE CORPORATION REFORM BILL.**—The following information, is copied from the *Charleston Courier* of August 5th:—

"The Corporation Reform bill has been agreed to in  
committee of the House of Commons, including those  
which remained undisposed of, having been  
postponed by consent. Some of the papers express  
the opinion, that the bill will pass the House of Lords  
without material alteration.

**THE CORPORATION REFORM BILL.**—The following information, is copied from the *Charleston Courier* of August 5th:—

"The Corporation Reform bill has been agreed to in  
committee of the House of Commons, including those  
which remained undisposed of, having been  
postponed by consent. Some of the papers express  
the opinion, that the bill will pass the House of Lords  
without material alteration.

**THE CORPORATION REFORM BILL.**—The following information, is copied from the *Charleston Courier* of August 5th:—

"The Corporation Reform bill has been agreed to in  
committee of the House of Commons, including those  
which remained undisposed of, having been  
postponed by consent. Some of the papers express  
the opinion, that the bill will pass the House of Lords  
without material alteration.

**THE CORPORATION REFORM BILL.**—The following information, is copied from the *Charleston Courier* of August 5th:—

"The Corporation Reform bill has been agreed to in  
committee of the House of Commons, including those  
which remained undisposed of, having been  
postponed by consent. Some of the papers express  
the opinion, that the bill will pass the House of Lords  
without material alteration.

**THE CORPORATION REFORM BILL.**—The following information, is copied from the *Charleston Courier* of August 5th:—

"The Corporation Reform bill has been agreed to in  
committee of the House of Commons, including those  
which remained undisposed of, having been  
postponed by consent. Some of the papers express  
the opinion, that the bill will pass the House of Lords  
without material alteration.

**THE CORPORATION REFORM BILL.**—The following information, is copied from the *Charleston Courier* of August 5th:—

"The Corporation Reform bill has been agreed to in  
committee of the House of Commons, including those  
which remained undisposed of, having been  
postponed by consent. Some of the papers express  
the opinion, that the bill will pass the House of Lords  
without material alteration.

**THE CORPORATION REFORM BILL.**—The following information, is copied from the *Charleston Courier* of August 5th:—

"The Corporation Reform bill has been agreed to in  
committee of the House of Commons, including those  
which remained undisposed of, having been  
postponed by consent. Some of the papers express  
the opinion, that the bill will pass the House of Lords  
without material alteration.

**THE CORPORATION REFORM BILL.**—The following information, is copied from the *Charleston Courier* of August 5th:—

"The Corporation Reform bill has been agreed to in  
committee of the House of Commons, including those  
which remained undisposed of, having been  
postponed by consent. Some of the papers express  
the opinion, that the bill will pass the House of Lords  
without material alteration.

**THE CORPORATION REFORM BILL.**—The following information, is copied from the *Charleston Courier* of August 5th:—

"The Corporation Reform bill has been agreed to in  
committee of the House of Commons, including those  
which remained undisposed of, having been  
postponed by consent. Some of the papers express  
the opinion, that the bill will pass the House of Lords  
without material alteration.

**THE CORPORATION REFORM BILL.**—The following information, is copied from the *Charleston Courier* of August 5th:—

"The Corporation Reform bill has been agreed to in  
committee of the House of Commons, including those  
which remained undisposed of, having been  
postponed by consent. Some of the papers express  
the opinion, that the bill will pass the House of Lords  
without material alteration.

**THE CORPORATION REFORM BILL.**—The following information, is copied from the *Charleston Courier* of August 5th:—

"The Corporation Reform bill has been agreed to in  
committee of the House of Commons, including those  
which remained undisposed of, having been  
postponed by consent. Some of the papers express  
the opinion, that the bill will pass the House of Lords  
without material alteration.

**THE CORPORATION REFORM BILL.**—The following information, is copied from the *Charleston Courier* of August 5th:—

"The Corporation Reform bill has been agreed to in  
committee of the House of Commons, including those  
which remained undisposed of, having been  
postponed by consent. Some of the papers express  
the opinion, that the bill will pass the House of Lords  
without material alteration.

**THE CORPORATION REFORM BILL.**—The following information, is copied from the *Charleston Courier* of August 5th:—

"The Corporation Reform bill has been agreed to in  
committee of the House of Commons, including those  
which remained undisposed of, having been  
postponed by consent. Some of the papers express  
the opinion, that the bill will pass the House of Lords  
without material alteration.

**THE CORPORATION REFORM BILL.**—The following information, is copied from the *Charleston Courier* of August 5th:—

"The Corporation Reform bill has been agreed to in  
committee of the House of Commons, including those  
which remained undisposed of, having been  
postponed by consent. Some of the papers express  
the opinion, that the bill will pass the House of Lords  
without material alteration.

**THE CORPORATION REFORM BILL.**—The following information, is copied from the *Charleston Courier* of August 5th:—

"The Corporation Reform bill has been agreed to in  
committee of the House of Commons, including those  
which remained undisposed of, having been  
postponed by consent. Some of the papers express  
the opinion, that the bill will pass the House of Lords  
without material alteration.

**THE CORPORATION REFORM BILL.</**

## POETRY.

## TO-MORROW.

To-morrow! mortal, boast not thou  
Of time and tide that are not now!  
But think, in one revolving day  
How earthly things may pass away!

To-day—white hearts with rapture spring,  
The youth to beauty's lip may cling;  
To-morrow—and that lip of bliss  
May sleep unconscious of his kiss.

To-day—the blooming spouse may press  
Her husband in a fond caress;  
To-morrow—and the hands that pressed  
May wildly strike her widow'd breast.

To-day—the clasping hands may draw  
The milk-stream from its mother's vein;  
To-morrow—like a frozen till,  
That bosom-current may be still.

To-day—the mighty heart may feast  
On her and fruit, and bird and beast;  
To-morrow—spite of all thy glee,  
The hungry worms may feast on thee.

To-morrow! mortal, boast not thou  
Of time and tide that are not now!  
But think, in one revolving day  
That even thyself mayst pass away.

Knox.

## Miscellany.

## AN APPEAL IN BEHALF OF INDIANA.

From a correspondent whose home is in that state.

We publish the following communication to call the attention of our readers to the wants of the interesting state, and also to convince our correspondent and all others, that whatever may be the comparative deficiency of aid hitherto rendered to the churches of Indiana, it has not been occasioned by any reluctance on the part of this Society to aid them even as others. Our appeals have been equally warm in their behalf, and we have granted their applications as soon as other western states. If the churches of Indiana have attracted less attention, it may be because our brethren there have been less active than others in making their wants known to the public. We trust it will be so no more. For ourselves, "I bear record, that to our power, yea, and beyond our power, we were willing of ourselves; praying them with much entreaty that they would receive the gift, and take upon them the fellowship of the ministering to the saints!" [See 2 Cor. viii, 3, 4.] Our correspondent remarks:

In looking over the reports of the Home Missionary Society for the last four years I was struck with the fact there exhibited, that the state of Indiana had received far less aid in proportion to her population or her wants, than Illinois, or Missouri, or Ohio. Compare, as an example, Indiana with Illinois. The population of Illinois has been about two thirds as great as that of Indiana. The number of churches (Pres.) bears about the same proportion, ministers the same. The state of Indiana is as important in every respect as Illinois; whether we regard its political influence, the fertility of its soil, its navigable waters, its prospective plans of internal improvements, the healthiness of its climate, or its prospects for religious or educational advantages, it furnishes at least as fair prospects for eastern emigrants or for Christian efforts as any other western state. Our churches are making as great efforts to sustain their ministers and other objects of Christian benevolence as those of Illinois. They are as popular and need as much assistance in proportion to the number, as those in Illinois; and looking at the increase of Catholic influence, the influx of foreign population, or the important churches that are without evangelical influence, there are as weighty reasons why your Society should send men into Indiana and sustain them there, as in the other states.

I do not complain that Illinois received too much aid, but I do think that the claims of Indiana have been greatly overlooked. There are undoubtedly many reasons why Illinois has been the more favored state that your Society had not the means of controlling. The attention of New England Christians has been turned to Illinois as almost a terrestrial paradise, by many agents from that state, while Indiana has had but one agent in New England, till recently.

I do not write these things because of any desire to withdraw your attention from other states, but to inquire if something more cannot be done now for Indiana. Cannot you send some missionaries this year to that state, and give them as great encouragement as in other states? Can you not let the "Home Missionary" speak for us? And if our ministers do not furnish you the means, just let them feel that you are as much interested in that state as in other states. Ask them for the history of their churches, and whatever has interested our missionaries in their labors, and an account of its wants or of its character. Says one, "is not a great deal further off than Illinois? How long has it been settled?" Do the people ever go to meeting?" While attending assemblies and other public places, I have often heard of the destitutions of Missouri, Illinois, Michigan, Ohio, &c. but only once has Indiana been alluded to in my hearing. I have often been introduced as from Illinois. When it is known that I am from the west, ministers and people begin to inquire about Illinois and Jacksonville college. Illinois is riveted in their minds, so that after I have been conversed with on this very topic, a friend comes in, and again I hear, "this is Mr. W. from Illinois." Dr. Wissner said to me a few weeks before his death, the brethren in Indiana are to be blamed that they have not made their wants known to the eastern churches. He said "he had no idea of its comparative importance till he went there. It has been greatly neglected."

Now I want the people of the eastern states to know that *there is such a place as Indiana*; that it is larger by 3000 square miles than New-Hampshire, Vermont, Massachusetts, Rhode Island, and Connecticut; that its population is one third greater than that of Illinois; that it is capable of sustaining as dense a population; that in fertility of soil, contiguity to market, and all the facilities which make it desirable for settlers, it is not inferior to any of the western states, and that it ought to share equally with the other western states in the sympathies and the prayers of the churches; that missionaries and teachers, when seeking a place to do good in the west, may not as a thing of course think first of some other state.

[Home Missionary.]

From the New York Observer.

DEACON JONES' BREWERY,  
OR THE DISTILLER TURNED BREWER.—*A Dream.*

By the author of Deacon Giles' Distillery.]

Deacon Jones from early life had been a distiller of New England rum. He entered on the business when every body thought it was a calling as honest as the miller's, and he grew rich by it. But the nature of his occupation, and the wealth he was gaining, sadly scared his conscience. Of seven promising sons, three had died drunkards, two were lost at sea, in a vessel, whose cargo was rum from the deacon's own distillery, and two were living at home, ill and dissipated. Yet it never occurred to the father that he himself had been the cause of all this misery in his own family; he was even wont to converse with great regret on the subject of his trials, declaring that he found comfort in the passage, which reads that "when the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." His business was very extensive, and he plied the trade of death with unremitting assiduity.

When the Temperance Reformation com-

menced, Deacon Jones took grounds against it. He declared it was a great piece of fanaticism; he was once heard to say, that if the bones of his ancestors could *rattle* in their graves, it would be to hear the business of distilling denounced as productive of death to men's bodies and damnation to their souls. The progress of the reformation was so rapid, that at length he began to see that it must, in the end, greatly injure his business, and curtail his profits. Moreover, he did not feel perfectly easy on the score of conscience; and when the members of the church proceeded to excommunicate a dram-seller, who kept his grog-shop open on the Sabbath, and had been in the habit of getting all his supplies at the deacon's distillery, he trembled lest his brethren should take it into their heads that the business of distilling was the foundation of the whole evil. It was said that he was much disturbed by an article in the newspaper, which came strangely under his notice, descriptive of the immorality of the business of the distiller, and ending with these words, "I think I see Hell and damnation and the proprietor." For a long time he could not enter his distillery, without thinking of those dreadful words; he considered them so profane, that he thought the article ought to be prosecuted as a nuisance by the deacon, declaring that he had expressed their opinion precisely.

The deacon continues his brewery on so great a scale, that even his enormous built-up fermenting tun is hardly large enough to supply the demands of his customers. It is said that he manufactures the best "Copenhagen Porter" in the country, but every time I see his advertisement, "Enquire at Deacon Jones' Brewery," I hear again the midnight curses of the demons, and think of the dreadful meaning of their leader's language to the deacon, "You will be charged to peal in them alone, for their horrible profaneness."

But the most astonishing scene took place while they boiled down the liquor. They gathered in a dozen circles, and danced to music, as infernal as the hymns they chanted were malignant; amidst the licking flames and smoke of the roundabout, the huge cauldron of boiling liquid, into which each of them, from moment to moment, adapting the action to the words the song, threw such ingredients as they had prepared for the occasion, I shall scarcely be credited, while I relate what poisonous and nauseous drugs they cast into the agitated mixture. Opium, henbane, colic, indigo, nux-vomica, grains of paradise, and Bohemian rosemary; aloes, gentian, quassia, wormwood, and treacle; capsicum, cassia, buds,ising-glass, cod-souls, and oil of vitriol, were dashed in turn amidst the foaming mass of materials, which they stirred and tasted, scalding hot as it was, with a ferocious, exulting delight, that seemed to increase in proportion as the quality of its properties grew more pernicious. They could not but remind me of Shakspeare's witches on the blasted heath at midnight, when the charm was brewing for Duncan's murder. Indeed, the song they sung, as they leaped about the cauldron, and threw in their infernal mixtures, was so similar to that of those "secret, black, and midnight hags" when they were going to do "the deed without a name," that I think the chorus, in which they all joined, must have been gathered from some copy of the beldam's accused incantations. They repeated something very like the following stanzas, only more horrible.

1st Demon.—Round about the cauldron go,  
In the poisoned entrails throw,  
Toad under the water, toad under the stone,  
Shooe incessant fiery pangs,  
Herbs, that, brought from hell's black door,

Do its business, slow and sure.

All in Chorus.—Round about the cauldron go,  
Toad under the water, toad under the stone,  
Fire burn, and cauldron bubble.

2d Demon.—This shall bruise the mind,  
And to the corporal shell shall bind,  
Fall disease of every kind,  
Diseases, and mortal starthas  
Festinatory inward wars.

3d Demon.—Teeth, gout, convulsive stars,  
Racking spasm in vital parts,  
Sickly, sickly, sickly, sickly, sickly, sickly,  
The more with death it thicks the blood.

All in Chorus.—Double, double, toil and trouble;  
Fire burn, and cauldron bubble.

4th Demon.—This shall blase the heart,  
Shall mad the best with fits;

5th Demon.—This shall blot the flesh with fire;

6th Demon.—This eternal thirst insipe;

7th Demon.—This shall steel the soul to shame;

8th Demon.—This make all mankind content,

Double, double, toil and trouble;

Fire burn, and cauldron bubble.

9th Demon.—This shall make the man sin;

10th Demon.—This shall make the man mad;

11th Demon.—This shall blot the soul with fire;

12th Demon.—This shall blot the heart with fire;

13th Demon.—This shall blot the soul with fire;

14th Demon.—This shall blot the heart with fire;

15th Demon.—This shall blot the soul with fire;

16th Demon.—This shall blot the heart with fire;

17th Demon.—This shall blot the soul with fire;

18th Demon.—This shall blot the heart with fire;

19th Demon.—This shall blot the soul with fire;

20th Demon.—This shall blot the heart with fire;

21st Demon.—This shall blot the soul with fire;

22nd Demon.—This shall blot the heart with fire;

23rd Demon.—This shall blot the soul with fire;

24th Demon.—This shall blot the heart with fire;

25th Demon.—This shall blot the soul with fire;

26th Demon.—This shall blot the heart with fire;

27th Demon.—This shall blot the soul with fire;

28th Demon.—This shall blot the heart with fire;

29th Demon.—This shall blot the soul with fire;

30th Demon.—This shall blot the heart with fire;

31st Demon.—This shall blot the soul with fire;

32nd Demon.—This shall blot the heart with fire;

33rd Demon.—This shall blot the soul with fire;

34th Demon.—This shall blot the heart with fire;

35th Demon.—This shall blot the soul with fire;

36th Demon.—This shall blot the heart with fire;

37th Demon.—This shall blot the soul with fire;

38th Demon.—This shall blot the heart with fire;

39th Demon.—This shall blot the soul with fire;

40th Demon.—This shall blot the heart with fire;

41st Demon.—This shall blot the soul with fire;

42nd Demon.—This shall blot the heart with fire;

43rd Demon.—This shall blot the soul with fire;

44th Demon.—This shall blot the heart with fire;

45th Demon.—This shall blot the soul with fire;

46th Demon.—This shall blot the heart with fire;

47th Demon.—This shall blot the soul with fire;

48th Demon.—This shall blot the heart with fire;

49th Demon.—This shall blot the soul with fire;

50th Demon.—This shall blot the heart with fire;

51st Demon.—This shall blot the soul with fire;

52nd Demon.—This shall blot the heart with fire;

53rd Demon.—This shall blot the soul with fire;

54th Demon.—This shall blot the heart with fire;

55th Demon.—This shall blot the soul with fire;

56th Demon.—This shall blot the heart with fire;

57th Demon.—This shall blot the soul with fire;

58th Demon.—This shall blot the heart with fire;

59th Demon.—This shall blot the soul with fire;

60th Demon.—This shall blot the heart with fire;

61st Demon.—This shall blot the soul with fire;

62nd Demon.—This shall blot the heart with fire;

63rd Demon.—This shall blot the soul with fire;

64th Demon.—This shall blot the heart with fire;

65th Demon.—This shall blot the soul with fire;

66th Demon.—This shall blot the heart with fire;

67th Demon.—This shall blot the soul with fire;

68th Demon.—This shall blot the heart with fire;

69th Demon.—This shall blot the soul with fire;

70th Demon.—This shall blot the heart with fire;

71st Demon.—This shall blot the soul with fire;

72nd Demon.—This shall blot the heart with fire;

73rd Demon.—This shall blot the soul with fire;

74th Demon.—This shall blot the heart with fire;

75th Demon.—This shall blot the soul with fire;

76th Demon.—This shall blot the heart with fire;

77th Demon.—This shall blot the soul with fire;

78th Demon.—This shall blot the heart with fire;

79th Demon.—This shall blot the soul with fire;

80th Demon.—This shall blot the heart with fire;

81st Demon.—This shall blot the soul with fire;

82nd Demon.—This shall blot the heart with fire;

83rd Demon.—This shall blot the soul with fire;

84th Demon.—This shall blot the heart with fire;

85th Demon.—This shall blot the soul with fire;

86th Demon.—This shall blot the heart with fire;

87th Demon.—This shall blot the soul with fire;

88th Demon.—This shall blot the heart with fire;

89th Demon.—This shall blot the soul with fire;

90th Demon.—This shall blot the heart with fire;

91st Demon.—This shall blot the soul with fire;

92nd Demon.—This shall blot the heart with fire;

93rd Demon.—This shall blot the soul with fire;